

Christian Courier

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Pews often empty during Week of Prayer for Unity

Ecumenism lowest between Reformed churches

Irene Bom

ABBOTSFORD, B.C. — For the past two years, Rev. Bert Slofstra has helped organize five interdenominational noon-hour prayer services during the Week of Prayer for Christian Unity.

That is the week, observed again last week, during which the Canadian Council of Churches urges Christians of all denominational stripes to come together locally to pray for unity.

Not once has this pastor of First Christian Reformed Church in Abbotsford, B.C. run into any of his flock at those services.

"It's not that they're antagonistic, but ecumenism is just not a priority," explains Slofstra.

His experience is not uncommon. As churches split up and

denominational ties slacken, leaders of denominations across Canada are retrenching to brainstorm about ways to win back lost members.

Gone are the heady ecumenical days of the 1960s, when the United and Anglican churches discussed merging and when the Catholic Church after Vatican II opened itself to union debates. This year, the scheduled week coincided with a meeting of church leaders to discuss funding cutbacks for interdenominational coalitions, says Arie Van Eek, who heads the Council of CRCs in Canada.

Local co-operation increases

But while denominational bigwigs may be spending more time with their noses in their separate membership rolls, *See WE—p.2...*



PHOTO: IRENE BOM

Banner editor John Suk (l.) makes a point while professor Dr. Sybil Wilson and student president Mike Zywicki look on.

Banner editor exposes white supremacists

Irene Bom

ST. CATHARINES, Ont. — Neo-fascist Heritage Front "skinheads" and student peace activists were among the 60 listeners at the annual "Christianity and culture" speaker

series at Brock University in St. Catharines, Ont., last week.

The two groups sat along opposite walls for a four-hour long critique of white supremacist rhetoric led by John Suk.

In comfortable chairs between the two groups sat middle-aged members of local Christian Reformed churches who had come to meet the new editor of their denominational magazine. Suk, 37, is completing a PhD in communications at Wayne State University in Detroit, Mich., and took over last fall as editor of *The Banner*.

CRC campus chaplain Nick Overduin says he stages the annual lecture series "to make students realize that Christianity is intellectually credible."

But the focus shifted from Christianity and culture when a director of the B'nai Brith League, Dr. Karen Mock, was invited to promote her league's activities after Suk spoke and to moderate a discussion among five student and professor panelists on hate speech.

Overduin said that it was "very fitting" to invite Mock to speak because "if any aspect of Christianity and culture has to

See SKINHEAD—p.2...

Many organs are needed, few are given

People hide behind myths and religion

Marian Van Til, with files from MORE TORONTO —

"There is a critical shortage of donated organs in Ontario. About 100 out of every million people in Ontario are waiting for a transplant but fewer than 20 persons out of every million will become a donor." That's the SOS recently sent out by

MORE, the Multiple Organ Retrieval and Exchange Program of Ontario.

To emphasize the fact that "we're barely scraping by," MORE's current winter campaign to raise awareness about the acute organ shortage includes sending out an automobile ice scraper along with a packet of information to individuals and organizations across Ontario.

MORE's communications co-ordinators in six cities provide information in five areas: getting statistics; finding experts in the transplant field; locating local transplant recipients or potential recipients; preparing background information on donations and transplants; and delving into the myths and

realities surrounding organ donation.

Myths mingle with religion

It is partially myths and superstition that stand in the way of organ donation. For instance, besides just "never thinking about it," the two main reasons why 62 per cent of Ontario residents don't sign donor cards or the organ donation authorization on their driver's licence are: "If I sign, something will happen to me" and "If doctors see a signed donor card, maybe they won't try to save my life."

Then too, many people have an uneasiness about any action which they view as leaving their body or that of their loved ones.

See MOST—p.7...

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- God gave a good Christmas.....p.12

Thinkbit

If we believed every mother's opinion of her child, we'd have no criminals in the world.

Maria Cristina Arguello,
Nicaraguan public servant

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FEB. 09 1994

News

'We don't even feel pain of division'

...continued from p. 1

local levels of co-operation may be on the increase.

Henry Wildeboer says his Zion CRC congregation in Oshawa, Ont., "does not see ecumenism as a big deal," but does sponsor a local ministry to street youth together with several Alliance, Wesleyan, and Anglican churches.

"The best way to ecumenism is in genuine serving ministries. We talk best with those who serve best," he notes, adding that in his experience that tends to partnerships with "evangelically oriented" congregations.

Slofstra's congregation teamed up with local evangelical churches last year to distribute the *Jesus* video. As well, he notes that evangelical participation in the local Christian school is increasing.

But University of Guelph chaplain Ed Den Haan says that the strong emphasis on evangelism and outreach among evangelicals "sometimes leads to competition" on campus.

"If I see myself rather than God as the soul winner, then immediately we've got competition. But if I see ministry as service, we can work together," he says.

DOES YOUR SCHOOL USE POT?

It should. Potatoes are very tasty and instructive. Read "The Parable of the (Obscene) Spud," "What Teachers Do on Professional Development Days," and "Prophecy (from the back of a pickup truck)." All chapters of...

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A survey sent to CRCs across Canada in 1988 showed that CRCs work most often with the United Church and least often with Canadian Reformed and Free Reformed churches. (The number of local available churches influences these numbers in part, noted the interchurch relations committee.)

While Van Eek says he thinks those results still hold true, delegates to last fall's council of CRCs voted to keep an arm's length distance from mainline churches by not joining

the CCC, citing fears of losing a distinct identity.

But that fear is unfounded, claims Den Haan: "If we lose identity, it's more because of spinelessness than competition."

No context

George Vandervelde, a Christian Reformed member of the World Evangelical Fellowship Task Force on Ecumenical Issues, agrees. "The more firmly rooted we are in our own tradition, the more relaxed and open we can be

with others," he asserts.

The current trend of Christians affiliating themselves less with any denomination is "dangerous" and only provides "a cheap ecumenism that does not come in a context," he states.

The old model of merging into a single denomination, such as the United Church, has been abandoned because of a sense that traditions have been lost," says Vandervelde. The new buzzword is "koinonia," a Greek word meaning fellowship.

That model might include a "twin cities" project in which churches pair up to exchange prayer concerns, he says. It also means talking with local churches before launching an outreach mission in an area.

But more than anything, ecumenism is an outlook. Christians should aim to restore "a sense of being impoverished," says Vandervelde.

"We're so accustomed to thinking of the church as denominations that right now we don't even feel the pain of division."

Skinheads 'just looking for something to believe in,' says student

...continued from p. 1

be explored, it's our whole relationship with Judaism."

Suk responded in his lecture to claims that the Bible promotes racism. Suk told his diverse audience that white supremacists who use the Bible to support a whites-only religion are not interpreting the Bible correctly, despite their claims to a literal reading.

"A string of five words in the Bible can be used to support any viewpoint, as long as you don't look at the five words before or the five words after," he said.

Claims to a literal reading "cannot be a substitute for using proper exegetical tools and engaging with the whole

Christian tradition," he added.

But Suk warned that putting more Bible texts onto the discussion table will not convince the likes of American pastor Richard Butler, who believes that white northern Europeans are the only real descendants of Abraham.

"Their beliefs come from a whole fiction, a world and life view," he said.

The only hope for change is a cross-racial experience which would show them that "what they call 'the opponent' is really a human person full of the same potential for good or evil that they are."

Refute propaganda

In a wide-ranging discussion that followed, panelists and audience members suggested other ways to fight racism. Brock student Maureen Flanagan called on educators "to refute racist propaganda



PHOTO: IRENE BOM

Dr. Sybil Wilson: "I am one of Butler's 'subcreatures.'"

with facts."

But education professor Sybil Wilson warned against anti-racism approaches that "are built on the belief that we are rational beings." She said race issues should spur us to "rethink the notion of human beings, to stop denying the spiritual — and I'm not saying 'religious' — side."

One student cautioned that while religious groups are now condemning racism, many remain "homophobic and anti-women." "We have as much to fear from them as from white supremacists," she warned.

Suk replied that Christians must "get into the habit of pleading for grace."

"I believe it's appropriate for Christians to say that a certain lifestyle is not appropriate for us because of our beliefs,

but it's terrible when we say that others must live like that as well," he stated, adding that "we need to hear more of this from pulpits."

Enno Meijers, a lawyer and member of Welland CRC, said he agreed that "racism is bad," but accused panelists of not being aware of their own rhetoric.

One student said she felt frustrated after meeting skinheads while living on the streets in Toronto for 10 months. "They were lonely and wanted something to belong to. Why is no one helping them?" she asked.

Flanagan agreed. "They're just looking for something to believe in. If we don't give them something, they will follow anything."

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Comment

PRESS REVIEW



Carl D. Tuyl

When Dr. Savage campaigned in Nova Scotia he promised to do away with patronage. "Yeah, yeah" scarlet Liberals muttered, like monks murmuring their prayers. But they were already rubbing their greedy hands with the prospect of soon being rewarded with nice jobs and appointments. Surprise! Savage kept his promise, and he is now the only politician in Canada berated for keeping his promises — and that by his own party.

★★★

The House of Commons is gathering steam. The Speaker has been installed, and the ladies and gentlemen have located their parking places. Prairie Preston has held forth and the Bloc-head has shown off to satisfy his constituency. Now, like a family expecting its first child, the House and the country are awaiting the budget. Will Mr. Martin wear new shoes? Or, more important, where will he hit our wallets? At the Montreal consultation he promised to close loopholes. He was also advised to ensure that the 90,000 profitable companies that paid no taxes in the late 1980s start to carry their fair share.

★★★

The first Ottawa scandal has already made its appearance: the member of Markham and Stouffville has a bit of a past. Some time ago he wanted to line up most of the Toronto school board for execution after he was passed over for promotion to vice-principal. Do they have anger control courses on Parliament Hill?

The first mean MP has already come forward; it is George Baker from Newfoundland, who said that he wanted the Governor General to pay taxes. Mean, indeed!

And a gentleman from Newmarket in Ontario has filed a \$500 billion lawsuit against the 54 Bloc MPs. Bailiffs served the lawsuits to the Bloc-ers during a cocktail party. New idea for a party gift!

★★★

Premier Wells of Newfoundland is making the rounds in Japan, Korea and Hong Kong trying to drum up business for his impoverished province. Premier Ralph Klein is probably leading the political pack in designing cutbacks. He has assured Alberta teachers that they will see their salaries shrink by at least five per cent. When it comes to cutbacks Premier Klein has as much mercy as a snake has hips. Catherine Ford of the *Calgary Herald* accuses the Alberta premier of trying to balance the budget by cutting spending and not raising taxes with the result that universities, hospitals and municipalities suffer. Alberta Liberals are not much of an opposition for they are preoccupied with in-house fights.

★★★

Another champion cutter-back is our Minister of Defence, who is going to cut the Armed Forces budget back by more than \$1.6 billion. The Canadian airborne regiment is going to be outfitted with water pistols, or something like that. Money these days is scarce as hen's teeth.

★★★

And here is a lesson in history gleaned from a student's paper: "The sun never

set on the British Empire because the British Empire is in the East and the sun sets in the West. Queen Victoria was the longest queen. She sat on a throne for 63 years. Her death was the final event which ended her reign."

★★★

And here is a romantic story: Wanda Eada Valdes, who served five years for robbery 10 years ago, was married to Frank Valdes, who is on death row in a Florida prison. The wedding ring was exchanged through a hole cut in the plastic barrier separating the bride and the groom. Inmates on death row at the Huntsville prison in Texas have started a garment factory. The 115-man workplace is the only such prison enterprise in the U.S.

★★★

The Japanese stock market had a bit of a fit as a result of some political boshola. The government's plan to reform the country's corrupt political system was defeated in the Diet, Japan's parliament. Down went the stock market — probably because a lot of firms are in cahoots with at least some politicians. Nothing new under the sun, my favorite preacher said.

★★★

An inquiry at the United States Naval Academy found that 125 midshipmen, or about 15 per cent of the graduating class, cheated on their exams. Exams there are done by an honor code. So much for honor.

★★★

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Ukraine, the second largest province of the former Soviet empire, once viewed by economists as a developing mega-market economy, is now saddled with an inflation of 70 to 100 per cent per month, currency reserves lower than is safe, and factories idle or operating at less than 30 per cent capacity. People are ice fishing in the Dnieper River looking for free meals.

Recently Lenin's brain was sliced and put under a microscope. Result: just an average, run-of-the-mill brain.

★★★

Everybody is trying to tap into China's boom. France has barred sales of jet planes to Taiwan in order to suck up to Beijing.

Religion gained one on the secularization of this world when Susan Krasner of

the Cinema Beaute in New York began marketing lipsticks that are certified as kosher.

★★★

Prime Minister Benazir Bhutto of Pakistan, who refuses to interfere in the court case against her brother, is being admonished publicly by her mother — which makes for an interesting political situation.

★★★

Two women passed me wrapped in clouds of conversation. Asked the one: "How many days till spring?"

And this I read somewhere: Theology was for ages the business of bachelors. It shows, doesn't it?

Carl Tuyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Strive for wholesome, not pure preaching

I'm in the process of reading a Dutch theological book called *Woord, Water en Wijn* (*Word, Water and Wine*). As the title might suggest, the book deals with preaching, baptism and the Lord's Supper.

I read the last section on the Lord's Supper first because it was my turn to serve at the Lord's table in my home church and I wanted to mentally and spiritually prepare myself. I greatly appreciated the approach the author took in explaining the significance of the bread and wine.

The next day I started reading the first section of the book which deals with preaching. I quite soon came across the word "pure" as in "the pure preaching of the Word." The word struck me as jargon in what was otherwise a fresh analysis.

Since the study was written from a

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Reformed perspective, I should not have been surprised that it immediately addressed the importance of "the pure preaching of the Word." But there was something about this terminology that bothered me. Is that because I am indifferent to preaching that distorts the message of the gospel? No. I love the kind of preaching that shows a good understanding of the text and context and that gets the message right. But the word "pure" sounds too antiseptic, too clinical to elicit a positive response from me.

Pure chocolate perhaps

I don't hear the word "pure" very often when it comes to other areas of life. When we prepare the food we eat in our home the thought seldom arises whether or not the food is pure. We do think of such words as "wholesome, healthy and tasty." But pure? No, unless it's pure, meaning unalloyed, chocolate.

When we think of the friends our children associate with, does the word "pure" play a role? Not really. We look for qualities like honesty, sincerity, creativity, good sense of humor and God-fearing. But who expects a kid to be pure?

The same goes for selecting articles for *Christian Courier*. Purity is somehow not in our vocabulary. We do ask ourselves whether or not an article provides Christian insight, is helpful for our readers as they assume their tasks in life and is well written.

Oh, I know, the Bible uses the word "pure" several times, as in "The words of the Lord are pure" (Psalm 12:6) or "Whatever is true, whatever is noble, whatever is right, whatever is pure ... think about such things" (Phil. 4:8). But in these cases "pure" refers to something a little bit out of our reach. We must reflect on these things, but, as Proverbs 20: 9 says, "Who can say I am pure?" Being pure means being flawless, holy, unalloyed and perfect.

Purely out of reach

But, you say, why can we not strive for pure preaching, even though it is out of reach? Well, to admit that pure preaching is out of reach is already a first step. At least, purity of preaching should not then be something that will distinguish one church from another or, heaven forbid, one denomination from another.

But striving for pure preaching can be a trap because it usually means that people focus too much on theological correctness. It often leads to people judging preaching on whether or not it coincides with their own interpretation of

Scripture.

The Apostle Paul makes an interesting statement when he writes to Titus that "to the pure all things are pure" (Titus 1:15). I see this as an endorsement of the fact that purity is a state of mind, not so much a position one takes on a given subject. It's a certain wholesomeness that makes the person see things in a positive light.

This is a far cry from the nitpicking concern that preaching be flawless and pure. Preaching should strive to be wholesome, sound and uplifting, not pure. I am almost tempted to take my cue from a wall plate hanging in our kitchen, which comments on the relative cleanliness of our house, and suggest that each church have a plaque hanging in the foyer that reads: "Our church is theologically correct enough to be healthy and theologically incorrect enough to be happy." But I'm afraid that it would be interpreted as a licence for sloppy exegesis and relativistic sermon consumption.

Fruitful sermons

My interest lies in good preaching that encourages pure religion, which, according to James 1:27 is this: "To look after orphans and widows in their distress and to keep oneself from being polluted by the world." A concern for sound preaching leads people into fruitful Christian living.

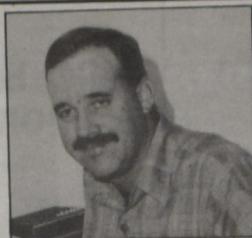
A concern for pure preaching, on the other hand, leads people into theologically correct thinking, with all the attendant intolerances that accompany politically correct thinking. It also leads to endless controversies and church splits. I'm afraid that the Reformed emphasis on purity instead of on wholesomeness has done a lot of damage to the seamless fabric of the Church of Christ.

Paul advises Titus "to avoid foolish controversies ... because these are unprofitable and useless" (2:9). Instead he wants Titus to stress the fact that God saved us through the washing of rebirth and renewal by the Holy Spirit so that his hearers "may be careful to devote themselves to doing what is good." The emphasis in Paul's advice to Titus is on bearing fruit, not on being theologically correct.

I wish the book I'm reading had focused more on wholesome and fertile preaching.

BW

Agriculture /Letters

Rural
RoutesMaynard
Vander Galien

Marketing boards just need to 'get their act together'

I have always been a strong advocate of Canada's supply managed marketing boards. Two years ago this month I stood on Parliament Hill among 40,000 farmers chanting, "Save our marketing boards, save our marketing boards."

My support of marketing boards has diminished somewhat these past few months since it was announced that Canada has had to import butter from the United States because of a serious milk and butter shortage here.

The Canadian Dairy Commission, a Crown corporation which oversees the imports and exports of dairy products, has been issued a permit from External Affairs to import 2,000 tons of U.S. butter. That works out to one cow for every dairy producer in Ontario. The commission became aware of the possibility of a shortage last March when, after years of struggling to maintain markets, cheese consumption soared. Canada normally imports 20.4 thousand tons of cheese, but the decision to bring in butter came after cheese reserves fell and Canada exported butter to Libya at depressed prices.

Nothing to do with GATT

Why has Canada had to import dairy products? The answer is simple — mismanagement of our supply management system. It's high time the Canadian Dairy Commission, Canada's milk supply management committee and the milk marketing boards get their act together; otherwise, more Canadian farmers will quit out of frustration. And this has nothing to do with the recent GATT talks.

Canadian dairy farmers have had their market share quota (MSQ) reduced by more than 15 per cent (depending on butterfat) in the past five years. Any over-quota milk they shipped was "free milk" for the marketing boards. The farmers even paid for the transportation and a host of levies and promotional expenses that were all deducted from their monthly milk cheque.

The milk board sold that "free milk" to the processors and the processors sold it to the consumers. I'm not talking about a few thousand dollars worth of "free" milk given by Canadian dairy farmers, but millions of dollars worth. I am trying to find out how much and have written the board. As a result of these penalties, Canadian farmers sold many of their cows and heifers near calving. And guess where those cows went? To the U.S., of course.

Just last week a cattle buyer dropped in at my farm for the third time since June practically begging me to sell him one or two cows for American farmers. He is one of half a dozen cattle buyers who travel the country roads buying for the American dairy farmers.

Can't turn cows on and off like a tap

For the past couple of months Canadian dairy farmers have been told to pump out the milk this winter. Cheese factories are running at half-capacity and have had to import cheese. The serious milk shortage has prompted the Canadian milk supply management committee to give the farmers an extra five per cent MSQ. But farmers still lost 10 or so per cent of their quota. They are still being penalized if the results of their butterfat tests show an increase. You see, butterfat has been a very scary word and farmers were told not to increase their test.

The whole mess must be embarrassing for the milk marketing board. The chairperson of the Ontario Milk Marketing Board had this message for Ontario milk producers in December: "As a result of lower milk production since the start of the new dairy year, the Canadian Dairy Commission has had to import butter this fall..."

Thank goodness the Ontario Chicken Producers' Marketing Board announced recently that production this April and May will increase 24 per cent over winter levels. During those two months, Ontario chicken farmers will produce 63.5 million kilograms of chickens. That's an increase of 35 per cent compared to the spring of 1993.

Maynard Vander Galien is a Renfrew-area dairy farmer (Ottawa Valley) and agriculture newspaper columnist.

No need to make a choice between church visions

Both Wildeboer and Bolt in their articles on maintenance or mission portray a vision of the church which is healthy and vigorous (Jan. 14).

It is not that one of them is more right and the other more wrong in this excellent debate, but rather that they both make valid points. Wildeboer with a look to the future and Bolt with a look to the past are both helpful to councils who want to re-evaluate their mandate as servants of Jesus Christ and the church.

When I think of Jesus's seven letters addressed to the churches and recorded in chapters two and three of *Revelation*, the focus does not appear to be whether the churches are large or small, Reformed or evangelical, but rather

whether they are obedient to the teachings of Christ. The question in these letters is: Do the churches exhibit the fruit of the Spirit and are they a witness? That is, do they present themselves to their environment in a visible way, like a "lamp on a hillside"?

Both Bolt and Wildeboer paint a picture of such a church. Perhaps the difference is that Bolt's emphasis is on priestly and kingly tasks and Wildeboer's on priestly and prophetic ones. I could happily be a member of a church driven by either of these men's visions.

Judy Cook
Hamilton, Ont.

Doooyeweerd's tongues not needed

I wonder whether Redeemer College's plans to open a Doooyeweerd Centre (CC Jan. 14, p.14) is really useful or necessary.

Mr. Doooyeweerd may have had something useful to say in his days, but to now open a centre for that and appoint a director? Aren't there more important things to study for today's living?

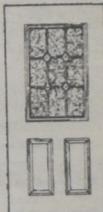
Doesn't this cost more money, and for what?

Remember what the Apostle Paul wrote in 1 Cor. 14:18 — It's better to speak "five intelligible words to instruct others than ten thousand words in a tongue."

Bert Boekestijn
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Peter Vast
Calgary, Alta.

I suspect that in the great scheme of things Carl has had his share of pain and then some. If anyone is allowed to trivialize pain, he is.

Cats are the true carnivores, not dogs

TORONTO (MCCR) — Whether it's a floppy eared puppy or an old ginger cat, our four-legged companions need only a few basic things to live full, healthy lives. Exercise, regular trips to the vet, grooming and a secure home — which could be a barn or a high-rise apartment — are all important.

The first thing to think about when looking for pet food is the age and condition of the animal. Puppies, like children, need extra calcium and minerals in their diets for growing bones as well as fat and protein to give them added energy. Fat works in the dog's system much like sugar in the human body — it provides a quick burst of energy that will be needed less often as the animal ages and moves more slowly.

The healthy animal in its middle years should react best to what's known as a maintenance diet, which includes lots of nutrients but isn't as rich as food for puppies and kittens. Cat owners should look for foods that don't have a high ash content, as feline consumption of too much of these minerals has been linked to urinary disease.

Limit the fat

Older animals and those that aren't very active are prime candidates for senior formula food. This will contain limited amounts of protein, salt and fat, but increased portions of fibre — bulk that keeps animals from suffering hunger but doesn't help them develop obesity and reduces stress on the heart and liver.

"This last point may come as a surprise to dog owners



who've always thought dogs need only meat. In fact, cats are the true carnivores, but throughout history dogs have eaten some plants. They can and should absorb nutrients from both plant and animal sources," says Gurevsky.

Pet owners should know that while one dish won't hurt, a regular diet of dog food is harmful to cats. Cat foods include the amino acid taurine which the animals require. Without taurine, cats can develop heart disease and blindness.

Different packages, flavors

Armed with a basic understanding of the sort of pet food you'll require for a healthy animal the next stop is the feed or grocery store. There things will get more confusing.

A typical grocery store may offer several dozen brands of dog or cat food. It comes in cans, moist packs and bags of dry food and up to 15 different flavors, any one or all of which may be marked "premium" or "gourmet." There is no government regulation of the terms used on pet foods, so the marketers can try to draw your

attention with whatever packaging they wish.

"While cats can be as finicky as their reputation, most are more sensitive to texture than taste," says Gurevsky. "After all, mice only come in one flavor, and cats keep chasing them — don't spend a lot of time or money on different flavors of cat food."

The simplest way to pick a dog food — buy a few then watch which one disappears from the supper bowl quickest — is probably the worst. Most dogs find the taste of fat most desirable, so the one that tastes the best may do the least good for the animal. Just as you wouldn't feed a child cake and ice cream at every meal, the dog needs a balanced diet to stay healthy. Anyone planning to change a pet's diet should introduce the new food by mixing it with the old in increasing proportions to prevent upsetting the digestive system.

There's no general agreement on whether wet, moist or solid foods are preferable. Solid foods do tend to help keep teeth clean, which is important for animals and their owners — dental problems are painful for the pet and take up a lot of the veterinarians' time.

Beijing begins seasonal dog-killing campaign

BEIJING — China may be gearing up to celebrate the Year of the Dog on Feb. 10, when the new lunar year kicks in, but this isn't a great time to be one here. Beijing is in the midst of one of its seasonal dog-beating campaigns, reports the *Globe and Mail*.

"We beat 351 dogs to death in the past week," said Li Wenrui, the district's deputy chief of public security. "Our policy is to annihilate them."

Dogs — considered dirty, a source of rabies and noisy — are strictly illegal in the

Chinese capital. However, with paramount leader Deng Xiaoping's push to get rich quick, China's newly affluent are flouting the law to indulge in the latest status symbol: a pet dog. The Beijing Youth News estimates that the city has 100,000 dogs.

Mr. Li said his teams strangle "mongrels and vicious dogs," but use clubs to kill smaller dogs like chihuahuas and poodles.

Putting dogs to sleep with lethal injections or gas isn't considered in a country where the next of kin of condemned criminals are charged for the bullet to the back of the head.

Daily bread economics

Bert Hielema



We can't 'let someone else do it'

People are fed up with government deficits, or so they say. The real truth is that Canadians like the services government provides. As one newspaper put it: everybody wants to go to heaven but no one wants to die. The sad truth is that state money problems are now universal and are reaching a critical stage almost everywhere.

With computer-driven technologies displacing labor worldwide, with ruthless international competition, with recessions in Europe and Japan and continuing high under-employment in North America, there is a deep concern about a jobless economy.

All over we see decay and social dysfunction, increasing racism and discrimination and a frightening economic restructuring that leaves the unskilled worker behind. With less revenue and big debts it is simply impossible for governments to guarantee everybody an adequate standard of living, even in countries as rich as ours. The result is a growing underclass everywhere.

The dilemma now facing us is making some people think, which is where the healing starts. I notice here and there voices, even among so-called unbelievers, calling for a return to religious values. We know that our dominant North American lifestyle has always championed rugged individualism and accumulation of personal wealth, resulting in addictive consumption and inconsiderate neglect of the social fabric of community. Most of us don't even know our next door neighbors.

What you can do for your country

In his recent book *The Post Capitalist Society*, Peter Drucker defines patriotism as "the willingness to die for one's country," while citizenship is "the willingness to live for one's country, a commitment to contribute to it and a responsibility for actions to improve it." Citizenship means making a difference in the lives of others. Historical reviews suggest that communities did not become civil because they were rich, but rather became rich because they were civil-minded.

For a community, a village, a city or a church to be "successful" we need a high degree of personal involvement in community affairs organized horizontally and not from the top down. Such a thing is called our *social capital*, a source not depleted by use; on the contrary, use strengthens and renews it.

A society that relies on neighbors helping neighbors fosters community growth; and so, it is more effective than a competitive, distrustful society. *Social capital* is built from an investment of the time and caring of people for people. It is not only more successful but it also does not deplete the public purse.

Of course we all knew about this long ago: "Love God above all and your neighbors as yourselves" has been drilled into us from our youth. We don't need Dr. Peter Drucker to tell us this, but it is the only remedy left.

Bert Hielema is an active member of the St. Andrew's Presbyterian Church in Tweed, Ont. He also is on the board of the Belleville Community Development Council.

Music review

Chris Norman, Man With the Wooden Flute**Traditional Flute Music of the British Isles, America, Quebec and Cape Breton**

Dorian Recordings. DOR-90166 (CD). *Chris Norman, flute; Robin Bullock, guitar, cittern, fiddle; Ann Marie Morgan, viola da gamba; Pete Sutherland, fiddle.*

If you appreciate the peculiarly tranquil tone quality of the wooden flute, the gentle bite of the cittern and viola da gamba, and the energy that exudes from good fiddle playing, this is the recording for you. Even if you're unfamiliar with such music, take a chance on it. The chance is good you'll enjoy it very much. And you'll certainly get your money's worth: 73 minutes and 29 seconds of toe-tapping and exuberant, or meditative, gentle "traditional music" (folk music) played on traditional instruments (there's no singing here).

The 32 selections on this CD are grouped by twos, threes and fours, with each piece in a group melding into the next. The recording starts with a group of four songs from Scotland and Ireland, then a group

of three from Quebec, then two more from Scotland, then three from Cape Breton, and so on. There are also several groups of British songs and several of American songs.

'The best, bar none'

Chris Norman plays his flute throughout. Variety is provided via changing accompaniments and types of songs — sometimes fiddle is added, in duet-like fashion; sometimes guitar provides both counter-melody and a strong beat; other times the lighter, less obtrusive cittern (an ancient guitar-like instrument) provides light counterpoint; or the viola da gamba (the precursor of the cello) supplies a firm but sooth-ing bass line and the occasional melody.

Norman is a native of Halifax and now lives in Baltimore. He is well-known on the international traditional music scene and has been described by the *Indianapolis News* as "...bar none, the best traditional flute player in the country." And that goes for

Canada as well.

This CD proves that such praise is well-founded. Norman's tone is warm and pure, his technique flawless. (You'll hear occasional clicks made by the pewter plugs on the flute's lowest two holes, which only adds to the music's authenticity.) Norman's rhythmic sense is such that when he's playing solo on a dance tune he's easily able to create the illusion that another instrument is keeping a lively beat with him.

Norman originally aimed for a classical flute career. He studied at Indiana University School of Music and Peabody Conservatory, two of the foremost music institutions in the U.S. But "the lure of traditional music drew him back to his roots when he was reintroduced to the folk tunes of his birthplace during a summer working as an apple-picker in Nova Scotia," we're told in the CD liner notes.

That made him do an about-face. He founded the group Helicon which performs folk



music from around the world; he is also a member of the Baltimore Consort, one of the U.S.'s leading early music ensembles.

Here Norman is accompanied by Robin Bullock on the cittern, fiddle and guitar, by Ann Marie Morgan on viola da gamba, and by Pete Sutherland on fiddle and guitar. "Accompanied by" doesn't mean of secondary talent. Each of these "back-up performers" has made a successful traditional music career in his or her own right.

Attention to detail

There's virtually nothing negative to be said about this recording. In fact, one other important plus: the liner notes, in booklet form, are a good example of how such things should be done. They contain

the decision is left entirely to the conscience of the church member. The Christian Reformed Church has never made a statement on the issue. But some churches officially encourage organ donation and have taken positions on the practice. The Episcopal (Anglican) Church adopted a resolution in 1982 which "recognizes the life-giving benefits of organ, blood and tissue donation and encourages all Christians to become organ, blood and tissue donors as part

Most religions encourage donating organs

...continued from p. 1

one "less than whole" or which "violates the sanctity of the human body."

Though some people cite their religion as preventing them from donating their or a loved ones' organs, the truth is that most religions allow the practice.

Both Buddhism and the

Baha'i faith permit organ donation.

In Judaism, Hasidic and Orthodox Jews are the most reluctant about organ donation because of their view that it "desecrates the dead." They are also less likely than Conservative and Reform Jews to accept "brain death," a prerequisite for organ donation. However,

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John Christian

May 10, 1992

Signature of Donor

Date

Part of our ministry to others

In many Protestant churches

program notes written by Chris Norman, including a brief, fascinating description of the history of the type of flute he plays. Then there's an interesting and helpful "Guide to the Dance Forms Heard on this CD" (example: "Clog — a flat-footed style of folk dance somewhat of a hybrid between step-dancing and minstrel dances of the late 19th century. Clog dancing has been adapted to a variety of dance forms...").

There are biographies, with photographs, of all the performers; and photographs and information on Norman's two other Dorian CDs (*On the Banks of the Helicon* and *Watkins Ale*, both with the Baltimore Consort).

All in all, a recording both lively and serene, not to mention educational.

of their ministry to others in the name of Christ, who gave his life that we may have life in its fullness."

Also as long ago as 1982, the Evangelical Covenant Church encouraged its members "to sign and carry organ donor cards," recommending that the practice "become a policy with our pastors, teachers, and counsellors, to encourage awareness of organ donation in all our congregations."

Church, Marian Van Til, page editor

Bible League merges with World Gospel Crusades

SOUTH HOLLAND, Ill. — The Bible League announced today their merge with World Gospel Crusades, effective immediately.

"Both organizations' mission statements are very

similar," says Bible League president Dennis Mulder. "By merging we are combining our resources and expertise into an even more effective ministry."

The Bible League is an international, non-denominational

Scripture placement organization based near Chicago, Ill. The league has offices and contracts in more than 90 countries worldwide. In 1993 it placed more than 24 million Scriptures.

World Gospel Crusades is based in Upland, Calif. It is known for its "community saturation" programs which focus on distributing Scripture booklets to every individual or family in a particular country.

Its current project is Colombia, where it has reached 1,400,000 homes with the Gospel. Merged with The Bible League, the organizations hope to reach 7,000,000 Colombian homes.

1994 Olympics to see largest evangelism campaign ever undertaken in Norway

OSLO, Norway (EP) — When the 1994 Winter Olympics convene in Norway later this month the largest evangelism campaign ever undertaken in the country will be well underway, according to a report from the European office of Youth With a Mission (YWAM).

Many local churches and church groups across the country will be joining with YWAM and some 1,000 volunteers, some from as far away as Hawaii, who will travel to the country to share the gospel with the thousands of athletes and spectators expected to attend the event, which begins Feb. 12.

The outreach event will include prayer, sharing the gospel one-on-one, and open-air evangelism at the three competition centres of Hamar, Gjovik and Lillehammer. In ad-

dition to sharing the gospel, however, organizers of the evangelism effort hope to see a new wave of missionary service launched in Norway.

Historically, the small Scandinavian country with a population of only 4.2 million has sent out proportionately more Protestant missionaries than almost any other. YWAM Norway has a goal of sending out

1,000 missionaries over the next few years.

"I believe that God has a special calling on Norway for missions," said YWAM's Nordic regional director, Alv Magnus. "Norwegians have always been adventurous and persistent — from the Vikings up to the present day. We want to see this energy and spirit channeled into missions."

Al Gore decries religious intolerance, 'dry secularism'

RICHMOND, Va. (AP) — Vice President Al Gore, speaking at a gathering for the second annual National Religious Freedom Day Jan. 14, invoked the memory of Thomas Jefferson, and called for increased tolerance of religious differences.

"Thomas Jefferson's legacy

endures today," Gore said. "Deep within our hearts, whatever our creed, we know that to despise someone else because of a religious difference is not only bad religion — it is un-American."

Gore added, "Even as we celebrate our religious liberty today, killing in the name of religion goes on all around the world. At this moment, the

Muslims of Sarajevo are being shelled by artillery from the supposedly Christian Serbs in the mountains above the helpless city. The peaceful, inoffensive adherents to the Baha'i faith in Iran are imprisoned and murdered by the Iranian government. Their crime? The Baha'i believe in the spiritual unity of humankind. Saddam Hussein carries a campaign of terror against the Shiite Muslims in his Iraq. Muslim fundamentalists in Egypt machine gun tourists. Hindus and Muslims in the Indian subcontinent are at each other's throats.

Northern Ireland blazes with gunfire between opposing sides who claim to worship the same Christ, even as we pray for the success of the new initiative to bring them peace. Throughout history, religious wars have always been the most brutal and cruel and merciless."

Gore also spoke against the tendency in U.S. politics to ridicule those who attempt to apply their religious beliefs to public policy questions. "We want people to practise their faith, to use religious insights in a spirit of conciliation in public meetings to illuminate the questions that all our society is asking," Gore said.

Citing such issues as crime and family preservation, Gore concluded, "These are urgent social and political questions. They should also be religious issues. A dry secularism, devoid of mystery and passion, cannot breathe life into the values of our nation."

Swindoll resigns from his Fullerton church

FULLERTON, Calif. (EP) — Best-selling Christian author Charles R. Swindoll has announced his resignation as pastor of First Evangelical Free Church of Fullerton, after nearly 23 years as senior pastor of the California congregation. Swindoll announced his resignation in late November.

Reading from a letter he had

written to the congregation, Swindoll expressed gratitude for the years spent with the Fullerton church, saying they had been "the finest years of my life and the most productive years of my ministry." Prior to accepting his current position in 1971, he pastored churches in Texas and New England.

Swindoll said his decision to

resign followed months of "soul-searching, prayer, counsel with numerous friends, mentors and fellow ministers." He said his resignation is the first step in a plan to "turn my attention more deliberately in the direction of training younger men and women for the ministry." His efforts along that line will initially be directed toward Dallas Theological Seminary, where he assumes the role of president on July 1, 1994.

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CANADIAN CHURCH SCENE

Jacob Kuntz

Menno Simons and John Calvin

In the Mennonite Reporter of Dec. 13, 1993 Rev. Arthur Paul Boers, who used to be Christian Reformed but in his late teens became a Mennonite, wrote a meaningful Advent article, "Till justice and peace embrace," followed by another article, "Will Menno and Calvin embrace?" In that second article he reminisced about his Reformed past and quoted passages on Anabaptists in the Belgic Confession; he also showed his readers what Calvin thought about Anabaptists. He concluded his peace-loving article with the hope that "even Menno and Calvin will embrace."

"John Calvin did not admire Anabaptists, either. He wrote an essay called 'Brief Instruction of Arming All the Good Faithful Against the Errors of the Common Sect of the Anabaptists.' There, according to Lee Griffith in *The Fall of the Prison*, Calvin calls Anabaptists 'blasphemers, frantic people, scatterbrains, poor fools... giddy people, silly, wretches, perverse.'

"Just as drunks throw up foul substances, Calvin noted, Anabaptists 'having reviled this holy calling which our Lord so esteemed, vomit finally at the top of their voice far more disturbing blasphemies.'

"Calvin, like the later *Belgic Confession*, particularly feared that Anabaptist social attitudes would 'ruin the world.' He said, 'Thus it is easy to see that these miserable fanatics have no other goal than to put everything into disorder, to undo the commonwealth of property in such a way that whoever has the power to take anything is welcome to it.'

"I do not know any Calvinists today who so lightly write off Anabaptism. Most Reformation in the 1500s — including Anabaptists — made overstatements that we all tone down now."

"Yet, according to the *Psalter Hymnal*, the *Belgic Confes-*

sion is one of the church's 'doctrinal standards' that 'all officebearers of the churches were required to subscribe to,' and is regarded as 'one of the best symbolical statements of Reformed doctrine.' That gives me pause.

"Still, I long for the day when our relationship grows more mutual. We surely have much to give each other. Anabaptists and Calvinists often co-operate well in practical projects. For example, Mennonite Central Committee and Christian Reformed World Relief Committee collaborate effectively together overseas.

"Yet when we discuss beliefs, the sparks can fly. That is not surprising. Dutch Calvinists are as schism-oriented and divisive as Mennonites. (The denomination of my childhood is currently undergoing a schism over the place of women in church office.)

"I trust that as we await the final Advent, the kindnesses and truths of Anabaptism and Calvinism will also meet. And more than that, as justice and peace embrace, we will be able to embrace each other's priorities in the interest of God's precious reign.

"Inspired by the noteworthy examples of justice and peace, perhaps someday even Menno and Calvin will embrace."

Prognosis for 1994

*In two church-related magazines we found articles dealing with the challenges that face Canada in 1994. From an editorial in *Reformed Perspective* (Nov. 1993) written by John DeVos we quote a section on "Policies." From "Personal Opinion" by Dr. John Redekop in the *Mennonite Brethren Herald* of Dec. 17 we take the segment entitled "Canada in 1994."*

*In *Reformed Perspective* we read:*

"The present economic outlook is nothing to whistle about. It may well be that Mr. Chretien [will get] to preside over the worst economic disaster on this side of the century. We are again, like in the thirties, capable of making much more of the things we need than is necessary and hardly ever has there been so little purchasing power. If protectionism wins the day, we may be in for some real trouble. Under those conditions the looming national debt will tie the government's hands and feet. You can finance your much-heralded 'infrastructure program' by selling the helicopters, but some sceptics say there is a limit to how often that can be done.

"Presently the national debt is reaching \$500 billion. The deficit is expected to be around \$35 billion. Debt servicing costs in the budget include no payment of principal. The deficit is simply added to the debt. It was Preston Manning who made the wry comment: 'When a child is born you don't slap it anymore, you

might be charged with abuse. Instead you whisper in the ear of the new Canadian: 'Your share of the national debt is \$20,000.' That will set the critics howling.'

"Whatever the outcome will be, the future is in the hands of him who reigns from on high by bending the hearts of the people, at his bidding, to do as he directs, whether foolish or wise."

"We must look with sharp eyes at the actions of government, and not hesitate to uncover folly and deceit. But we must also never fail to pray for those in high places, to the end that eventually the kingdom of God may fully come in all its glory."

Dr. Redekop writes:

"Indications suggest that Canada's national agenda will be dominated by four ominous concerns. First, we'll have continuing high unemployment with devastating social consequences for some individuals, families, communities and even a few provinces.

"Second, we can expect a

major crisis concerning national unity if the separation-oriented Parti Quebecois wins the provincial election. Apparently most Quebecers do not now favor separation but it could still be brought about by elites.

"Third, the burgeoning national deficit and debt could suddenly become a major social crisis if foreigners, for any

come reluctant to fund Canadian debts. Christians might be moved to practice community in unanticipated ways if the economy experiences deep shock.

"Fourth, in the year ahead Canadians will witness substantial dismantling of our advanced welfare state. Community soup kitchens have already become commonplace. Will the church be ready to address significant additional problems?"

"We can hope and pray and work — in various ways. And we can know that above it all is our God and within it all is the church."

Tarnished reputation?

The Anglican Journal is not happy with the role of the United Nations as peacekeeper. In an editorial (written before the debate at the recently held NATO conference) it says that the reputation of the UN in that respect is "in tatters" (see issue of Jan. 1994) and it urges the government of Canada to reconsider the role of its peacekeeping forces overseas.

"The UN has become the world's repository for hopes of peace and, more recently, for expectations of delivering humanitarian aid. The time has come to ask whether these

hopes are well placed; whether a flawed organization, such as the UN forces, has become, can or should do the job.

"In part the problem arises from the Gulf War concept of the UN forces as 'peace-makers,' rather than peace-keepers. Now, they no longer keep the peace in areas where warring factions have reached a truce. Rather, they go into areas where war continues to rage, and in the process often become combatants themselves.

"'Médecins sans frontières' says the UN cannot return to the past, to its traditional role of peacekeeping — too much has happened in the world's history.

"But, in its present role as part combatant, part humanitarian deliverer, it is so ineffective as to be useless in some cases and harmful in others.

"Canada has had a long tradition as a nation which upholds the concept of peace. Its forces have always — and continue to be — the first called on by the UN for peace-keeping duties.

"It is for this reason that Canada has the right — and the

obligation — to call, first for a recall of UN forces out of combat areas, and second, for an immediate debate at the UN on the future role of its forces.

"Unless this happens, the credibility of the UN forces will soon be totally destroyed. Barring such a debate, Canada should reconsider whether today's 'peacekeeping' activities are something in which it wants to be involved."

Jacob Kuntz is a retired Christian Reformed pastor, who works part time as chaplain in Holland Christian Homes in Brampton, Ont.

Addiction is like a death in the family



Sarah Rhodes (a pseudonym)

Pioneer parents confront scarlet fever, smallpox and tuberculosis. Today's parents are pioneers, too, as we face a scourge never before experienced in history. Drugs are big money, and our children and grandchildren are the marketplace.

What kind of kids get addicted to drugs? Some think only the poor and uneducated. In attending parent support groups over the past years, I learned kids from rich families, poor families, single-parent families, two-parent families, Christian families, secular families, families in which the mother works, and families in which the mother stays home use drugs. I never met a parent who did not care.

We hear reports that alcohol is one of the most used and addictive drugs, yet it is acceptable. The World Health Organization recognized alcoholism as a disease in 1951, and the American Medical Association did so in 1956. When one person is addicted to any drug, his or her problems spill over and affect all members of a family. Denial, shame, guilt, blame and loneliness take over, and the family becomes dysfunctional. Hence, addiction is a family disease.

It happened to us

Ours is a middle-class, church-going family with three children. I thought my children were safe from drugs because I had taught them the right things, provided for their necessities and saw they were involved in various activities. Yet, it happened to my

youngest kid, who was in accelerated classes and active in sports.

With red curly hair and millions of freckles, his smiling face could have been on any cereal box as a typical American kid. Two daughters had already graduated with honors from college. I expected Brad to follow.

When Brad was 16, I removed his jeans from the washer one day. There lay a strange-looking clip, which I later learned held marijuana cigarettes. Suddenly, everything I expected for him was in jeopardy.

I was surprised and I was not surprised. I had noticed his smiling face and happy demeanor had been replaced with mood changes and depression. A new set of sleazy-looking friends were coming to see him. He refused to study in the evenings, and I smelled a strange odor when I picked him up after school. I desperately wanted to believe it was adolescent behavior and would go away.

Denial and loneliness

But the drug abuse did not go away. Brad's doctor recommended family counselling. Upon reflection, I now know the psychologist we saw was not educated about drugs. Brad went with me for counselling but did not co-operate with the counsellor. My husband refused to go to the counsellor, saying "I don't need anyone to tell me how to live my life. Brad would never do a thing like drugs." I since learned some parents handle the pain of drugs by denial.

One daughter attended coun-

selling one time; our other daughter lived in another city and said she did not have time to attend. I felt alone, drowning in a sea of anxiety.

Sometime during the summer Brad moved in with a friend and his mother and dropped out of school.

"I just want to be a rock guitarist," he said.

Never did I dream this would happen. A friend gave me literature about a treatment centre for young people. The centre was 300 miles from home but my husband and I went to visit the director.

"If he were my child, this is where I would bring him. The program works," said the director as he pounded a table.

No co-operation

Because he was not yet 17, a county judge agreed to write an order saying Brad would either go to a treatment centre or return to school. To have my son brought into court by a police officer and to be released to the juvenile home until the treatment centre could accept him was painful and degrading to all the family, but we felt we were doing what was right and that change would come.

Three days after Brad went to the treatment centre the director called and said, "Come and get him. He has not caused trouble; he just will not co-operate with the program." Brad came home, re-enrolled in school, and though signs of marijuana use continued, he graduated.

On advice of Brad's probation officer we began sessions with another psychologist. Again, the psychologist tried to help, and perhaps in some ways did. My husband attended this time and our marital relationship improved. On the psychologist's advice, I began to think of my other children's needs.

Don't forget about the others

Meanwhile a drug abuse program came to our city and a parent support group was organized. On opening night a young man who, along with others, had been brought from



penses. Is this enabling? Will he make it this time?

A death in the family

If one has not had the experience of addiction, he or she may have difficulty understanding that a family who has an addicted member needs punishment "because it is the family's fault." Some of the most hurtful remarks we heard came from relatives. We heard comments such as: "If you had taken good care of your kid, he would not be in the shape he is in." One person said we were "too religious." Another said we were not religious enough. We learned discussing chemical dependency problems with someone who has never been involved is usually not helpful.

Addiction for a family member is a death in many ways. Family get-togethers are rare. Without truth and trust, a relationship is impossible. My daughters face former friends who ask about their brother. They are embarrassed to talk about him. So they don't come home often. Unless an addict changes, there is the possibility of death, prison, or insanity. We live with this fear, one day at a time.

Keep praying

But there is no hope. Addiction is a disease from which people cannot be cured, but can be recovering. When a person desires sobriety more than alcohol and/or drugs, with the help of God, there can be sobriety.

Sometimes I feel this is all a bad dream. Yet I know drugs are real. I grieve for what might have been and ask, "Why, God?" But the Bible tells us to pray continually. So our family prays and waits; and wonders.

What happens when prayers are not answered, when things get worse instead of better? Prayers sustain us. They give us peace, hope and strength. I believe prayers are never wasted. They are often answered in unexpected ways.

The author lives in Waco, Texas.

Checking out the wild animals of Africa

One of our readers in British Columbia shares with us a very special wedding anniversary she and her husband celebrated in Botswana. Botswana lies north of South Africa and it's the area where the couple's son and his family are engaged as missionaries.

Hilda J. Born

I never dreamed that our 40th wedding anniversary trip would take us to the edge of the Kalahari Desert. But this happened when we went to see our children and grandchildren in Botswana. Their idea of a holiday was to check out the great wild beasts that still roam freely there.

We started north of Matopos, where there are rock paintings, a Cecil Rhodes hilltop memorial, baboons, rhinoceros, etc. Continuing through Zimbabwe to Victoria Falls we drove through Hwange National Park.

En route we were surprised to find ourselves in the middle of a herd of elephants. They were even more startled to see us. One bull showed his annoyance by flapping his enormous ears and trumpeting. It was a moment in which all seven of us in the station wagon prayed fervently and nobody dared click a camera. Fortunately, the bull followed the females instead of placing a giant foot on the hood of our Toyota.

Outsmarted by monkeys

When we went to check our night lodging, monkeys outsmarted us. The minute we stepped inside, they slipped through an open car window and stole our buns and oranges. Gleefully they chattered in the treetops, announcing their cleverness. The grandchildren who'd gone to look for alligators or hippopotamuses at the nearby Zambezi shore were the first to notice our vanishing lunch.

Warthogs seem to be the accepted lawn-trimmers in that region and just before dusk the nearby hotel lawn contained a parade of tiny deer, baboons and banded mongooses.

To list all the birds and other animals we saw (such as wildebeest, spiral-horned kudu) would take too much space. More familiar are the black and white crows which take turns with the vultures at the carriion, and the herds of wandering goats. The goats are a constant

road hazard.

We saw lion tracks and heard their ominous roars, but never the beasts themselves. The tracks were close enough to persuade us to seek a safer lunch spot. Perhaps that particular shade tree and watering hole had first been claimed by the king of the beasts. We weren't prepared to argue.

All this happened on the way to the majestic Victoria Falls that border Zimbabwe and Zambia. We watched the grandchildren closely here because the guardrail consists of thorny vines. While the falls smoke and roar, David Livingstone's statue looks sedately on.

Herdscrafts and gardening projects

Nearby, local artisans work, display and sell carvings, basketry and crocheted handicrafts.



PHOTO: HILDA BORN

Jake and Hilda Born in front of the statue of famous missionary doctor David Livingstone near Victoria Falls, Zambia.

Several women begged for clothing in exchange for their goods. Because our suitcases stayed in Selebi-Pikwe, we could only offer money.

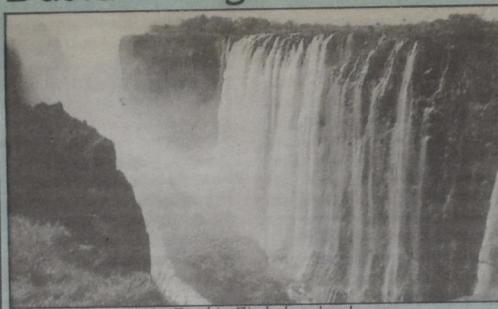
The route back to Pikwe, Botswana, was via Nata and the nearby Nxai pans. Here a giant baobab or bottle tree had fallen. However, it provided a platform to watch the flamingos as the great golden sun disappeared from the flatlands.

Darkness came quickly, but the star-speckled sky seemed near. The Southern Cross and Milky Way shone in June, which is their autumn. One morning we awoke to white frost on lawns and thatched roofs.

Our return trip included stops and introductions to expatriates who are trying to help the local people. This included a very successful gardening project at a refugee centre. The director uses recycled bath and laundry water to grow vegetables for the refugees and nearby town.

Hilda and Jake Born live in Abbotsford, B.C.

David Livingstone and the 'discovery' of Victoria Falls



Victoria Falls on the Zambia-Zimbabwe border

PHOTOS: THE WORLD BOOK ENCYCLOPEDIA

Marian Van Til

The spectacular Victoria Falls which lie on the border of current-day Zambia and Zimbabwe are permanently linked with the name of Scottish missionary-doctor and explorer David Livingstone. Livingstone, in 1855, was the first white person to discover the falls, which were in what was then South Africa. In good British fashion, Livingstone named his "find" after his Queen.

At their highest point the falls drop 355 feet (108 meters) into the Zambezi River. Just

before the falls the Zambezi is a mile wide, then funnels suddenly into a deep, narrow chasm, a canyon some 64 kilometers long. Because the falls' misty spray can be seen great distance, the natives of the area have long called them *Mosi oa Tunya* ("smoke that thunders").

Things have changed much since Livingstone first saw the falls. There are roads, of course, and a hydroelectric plant produces power for the region; a railway bridge crosses the river just below the point where the water rushes

out of the chasm.

When he discovered the falls, Livingstone had been working among Africans as a missionary/doctor and had also been trying to end the practice (in that area, anyway) of selling captured Africans as slaves.

No air conditioned comfort

He made several grueling trips into the African interior to search for navigable rivers which could be used by other British missionaries and by traders. He became the first European to cross the African continent during an amazing four-year journey from 1853-56. It was on the return leg of that trip that he first saw what he called Victoria Falls.

It was while on an extended mission trip about a dozen years later, when no one had heard from Livingstone for several years, that the *New York Herald* sent his former exploring partner, Henry Morton Stanley, out to look for him. When Stanley finally found the doctor he greeted him with the now famous words, "Dr.



David Livingstone



Sir Henry M. Stanley

Livingstone, I presume?"

During Livingstone's life and travels in Africa he came to know more about African geography and tribal cultures and customs than any other white man of his generation. Unfortunately, it was largely reports of Livingstone's discoveries which also led to much competition among European countries for control of Africa.

What did you see in this cartoon?

In our Christmas issue (Dec. 6, 1993) we ran the cartoon below accompanied by captions (some humorous, some serious) thought up by our staff. We then asked readers to try their hand (or rather, pen) at coming up with captions.

Some of you took us up on it, most submissions having biblical overtones. A sampling:



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"I want a tree I can
feel at home with!"

Petra Velthuizen
Kemptville, Ont.

Child in cartoon is
saying: "If you become a
little child like me, you
will have a free
Christmas tree."

Jake Hultink, Sr.
Renfrew, Ont.

"A man is a man, a
tree is a tree. A man is a
child with his Christmas
tree."

Nick Parlevliet
Niagara Falls, Ont.

"Both tree and person,
whatever shape or size,
have to be bought for a
pretty steep price."

"With person as with
tree, no perfection to see.
Perfection was bought
on quite another tree."

Ineke Parlevliet
Niagara Falls, Ont.

God outdid himself

Laurie Rideout

I was driving my car recently and holding my half of a conversation with God. It was a few days after Christmas, everyone was "getting over" the holiday and peace was a little easier to find.

I thanked God for our particularly blessed Christmas. This Christmas God had indeed outdone himself on our behalf.

My husband had been laid off for many months and he hadn't worked long enough to claim unemployment. Our bills had been inching higher each month. Social assistance was meager — barely enough for food.

I applied at a local charity for a food basket for Christmas so our cupboards wouldn't be quite as bare as we expected. My husband and I bought one Christmas gift for each of our kids and we promised each other we wouldn't buy anything for one another (I cheated and bought him a small box of chocolates — his favorite food.)



During the week before
Christmas God sent a number of
blessings our way in the
form of loving people:

* A friend and her family
were staying home alone for
the first time. I couldn't let
them be alone so I invited them
to share our Christmas. It was
wonderful.

* Two of my husband's
aunts came for a visit and
brought with them two big
boxes of groceries.

* My husband's uncle came
over the same evening with a
basket of fruit, Christmas cake,
and another box of chocolates.
His wife also sent a present for
each of the kids.

* Another friend of mine
and her husband dropped off
presents for the kids as well.

* Two other very special
friends sent Christmas presents
from "Santa" and Christmas
cheques for my husband and

me.

* A teacher from the kid's
school called and asked if we
could use a food basket for
Christmas.

* Two Christmas baskets
from two different organiza-
tions were delivered on the
same day. Each included a
turkey and presents for our
kids. I tried to convince one or
the other to take one back but
they each insisted we were on
their lists, so they each left in a
chorus of "Merry Christmases."

God had indeed blessed our
home and made certain that our
celebration of his Son's
birthday would be one of com-
plete joy and peace.



How could I thank God for
his wonderful gifts of special
relatives, friends and neigh-
bors?

I thought of Jesus' birth in
a stable and looked back at my
own son's birth in a hospital.
What a precious boy he was.
He is a wonderful image of my
husband and myself. I thought
of how much I want to protect
my son and how much my
heart aches when he is hurt.

I thought of what Jesus lived
through and our God must have
wanted to pick Jesus up, brush
him off and protect him from
injuries inflicted by the human
race.

I imagined I could feel the
tears of God mingle with mine
as I thought of the pain and suf-
fering Jesus knew.

At that moment I felt all
God's love surround me and
hold me tight. God let Jesus suf-
fer so I could know God. For
me, God let His precious son
die and day after day he is help-
ing me follow in Jesus' footsteps.

How could I thank God for
His wonderful gifts of special
relatives, friends and neigh-
bors?

I just did.

Laurie Rideout lives in
Chippawa, Ont.

Small Talk

by Alice Los



Say please!

I stood beside my husband and paid the clerk in the men's wear store. Then, with a flourish, this boyish young man handed him his package and said, "There you go. Have a nice weekend, you guys!"

I looked up at him and frowned but he had already turned to the next customer. As we stepped out into the mall again I grumbled about bad manners and ignorance, things I have trouble with more often. There are gum-chewing waitresses and the children who elbow themselves ahead of adults on any given occasion, to mention a few other sore spots I have.

When I came to this fair land some 35 years ago I found the informality among its people mostly pleasant and refreshing. In many ways it was a welcome change from the stiffly staid code of behavior with which I had grown up. Where I came from we all "knew our place." Here, I was astounded to hear the mayor of our town referred to and being addressed as Harry. However, in the then still very Dutch church community to which I belonged, I was protected from any drastic, overnight change. Most of us clung to the use of titles such as Mr. and Mrs., for ourselves and others.

Blank stares

Elsewhere it was a different story. One day my sister and I, by then well-established as married women (but not yet as Canadians) walked into a store. As we looked over the merchandise a clerk called out, "Yes? What can I do for you girls?"

"Girls!" I snorted, as the two of us looked at each other. But our reaction drew only a blank stare from the other customers and from the man behind the counter.

Since then I have come to know this country and its people so much better. In fact, it is now my country and my people. Through the years I have sifted through countless new impressions; much of what I have seen I like and have adopted as my own.

I have appreciated the inherent Canadian friendliness, the informality based on respect for self and others. But I still don't appreciate young children calling adults by their first names, even if those children always say "please" and "thank you." But that, I suppose, is a firmly rooted Dutch conviction on my part.

Common courtesy not so common

But together with many fellow Canadians I regret to see that common courtesy is not as common as it used to be. Whether this is a Canadian or a global problem I'm not qualified to judge. What I do know and want to keep in mind is that a friendly, kind manner is often contagious. Not only that, but together with all other Canadians I have a name to uphold, also in my everyday manners.

Meanwhile, I've long been content to have my contemporaries call me by my first name. It makes me feel I belong. But I will always balk at being classified as one of "you guys" by the younger generation. And I'm sure if they stop to think about it, they'll understand.

Alice Los lives in the very polite community of Listowel, Ont.

Citizenship and Immigration Minister wants more compassion, less bureaucracy

TORONTO, (Canadian Scene) — During a recent meeting with ethnic news media in Toronto, Citizenship and Immigration Minister Sergio Marchi said that, as important as it was, the immigration part of his portfolio would not overshadow citizenship.

"I consider citizenship so important that I told my people I don't want it to be considered the weaker partner. The two highly important functions are linked together and I think the Prime Minister did the right thing in having them in one ministry," Marchi said.

The minister answered many questions on immigration matters and promised a compassionate but firm administration. He stated that, by law, he must wait to disclose immigration and refugee targets for 1994 until after the re-opening of Parliament. He indicated that he was highly sympathetic toward the continued need for "Family Class" immigration.

Takes too long

In response to a reporter's question on how the citizenship component of the department would work, Marchi said, "I have told our citizenship people that there are a number of things I want done, but I can't be specific at this moment since I must give them time to get back to me. But to let you know where I'm coming from, here's a list of things I'm considering.

"I'm not too happy that becoming a Canadian citizen takes as long as it does. The three-year waiting period after a person becomes a landed immigrant is fair. But the waiting period between applying for citizenship and being sworn in is, in many cases, far too long. In big cities it now takes up to two years.

"During the last election I met people who said they'd love to vote but couldn't because they were still waiting for citizenship. There are several things that create this bottleneck, including things like citizenship court judges meeting with one person at a time and the delay in the necessary security checks. My ambi-

tion is to make the waiting a lot shorter."

Community event

Marchi felt that there should be much more community participation in citizenship swearing-in ceremonies.

"In years gone by we used to see ceremonies in places like church halls and school gymnasiums. Some people would provide coffee, some the food and it became a community celebration. I thought it was great, and moving. Do you know why? The people who were sworn in would invite their families and their neighbors, who were able to share in the happiness the new citizens felt. Having the community present also breaks down the misconceptions people have of others of different creed and color."

Marchi said that, although government could not become directly involved, he would like to see better instruction made available to all candidates for citizenship.

"I'd like to see some form of standardization of instruction and see more community associations, more prominent figures in our society get involved. Maybe my department could put out literature to help break down the fear of going in front of a citizenship court judge. Some people come from

parts of the world where the word 'court' has an intimidating meaning and I don't want to see people intimidated by the idea of Canadian citizenship. The last thing I want to hear is that maybe some person didn't pass the citizenship test through inadequate training," Marchi said.

What does it mean to you?

The minister said he would also like to see more visibility given to what citizenship has meant to individuals.

"Let's publish some profiles on who becomes a citizen. Must we always talk about negatives? Let's be positive on the values of citizenship and why people aspire to it. Last week, I talked with a man who emigrated from Goa to Uganda. When Idi Amin came to power, he had to flee from his home leaving two cars in the garage and a refrigerator full of food. He came to Canada as a refugee and he told me he gives thanks for this country every day. Today he is the president of a national travel agency with his two sons in university.

"Are we embarrassed to talk about situations like these which give a real meaning to the goal of Canadian citizenship?" Marchi asked.

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Who's in charge?

"The Lord is my shepherd." (Ps. 23:1)

Last year around Easter time I reflected in this space on how busy my Lent had been, what with extra teaching and extra meetings, and suggested that perhaps the best way for a church to mark the season of Lent would be by giving up all business meetings for 40 days. I saw that suggestion as a nice peace of rhetoric, an extreme and clearly unrealistic suggestion which made an interesting point.

But having made the suggestion, I found that it has stayed with me. So last September when I sat with my governing board and mapped out our program year, I asked them: Do we think that God can run this church unassisted for 40 days?

We're going to try it. Some in the congregation are eager for it. They're "meetinged" to death and they need a vacation. Others are a little nervous. They don't see the point and they're sure things will get completely out of control. Yet others suspect I'm just trying to get out of work!

The choir will continue to practice. The drama group will still have rehearsals. But I have resisted the temptation to replace one form of busyness with another by scheduling lots of prayer meetings and classes. We are going to try to rest in God's care.

Just as it is hard to let God run the church, it is hard to let God run our lives. Most of us know that desperate sense of being behind, out of time and out of control. And many of us are alarmed by the suggestion that we do not *need* to be in control.

But none of us can ever control our lives, no matter how efficient or assertive we may be: the computer may crash; the car may not start; our colleagues may miss deadlines; our family members may grow sick or disabled.

The Lord is our shepherd, like it or not

Psalm 23 asserts that the Lord is our shepherd: the one who looks out for us, directs us, protects and cares for us. The psalm does not say that the Lord is available to shepherd us if we find that we need him, if we decide that we can't handle things on our own.

Most of us would like to think that we don't need a shepherd, that we're shepherding ourselves just fine. Often our attitude toward God is, "Don't call us; we'll call you." But the psalm says that the Lord is our shepherd, even when we don't think we need him to be. The Lord *does* run the church. The Lord *is* in control of our lives. We don't give up business meetings in order to allow him control. We give up business meetings in order to remind ourselves of his control.

I've been trying to decide on the personal equivalent of giving up business meetings for Lent. Does it mean that I have to put away my DayTimer? That's a scary thought. Turn off my computer? Turn off the TV? Or are there positive acts I could take — like reading a book of the Bible over each week of Lent, or memorizing a psalm, or learning some new hymns — which could remind me of Christ's lordship? I need to decide what it is I'm doing which gives me the illusion of control and then address those things.

I would suggest that Lent is a good time for each of us to do this. What can you do for these 40 days to remind yourself of who shepherds your life?



New novel by the author of 'Schindler's List'

Woman of the Inner Sea, by Thomas Keneally. Toronto: Nan A. Talese Doubleday, 1993. ISBN: 0-385-46795-8. Hardcover, 288 pp. Reviewed by Debbie Davis, a MSW student at Wilfrid Laurier University, Waterloo, Ont.

Like most of Thomas Keneally's fiction (*The Chant of Jimmie Blacksmith; Confederates; Schindler's List*), *Woman of the Inner Sea*, has its origin in fact. This story was told to the author by a wealthy, young woman approximately a dozen years ago. Keneally retells the tale with different names, and using the Australian outback as the setting.

The story is about Kate Gafiney-Kozinki, who has just endured a series of terrifying losses. Her odyssey is that of a woman searching for inner peace and eventually seeking redress against those who have wronged her.

In New South Wales, Kate marries a son of an immigrant family grown rich in the construction business. Residing near the sea, Kate devotes herself to her children, Siobhan and Bernard. Kate is aware that her husband, Paul, is engaging in extramarital affairs with ever-increasing frequency. Until the children begin to notice that something is amiss, Kate decides to keep the family together. When catastrophe strikes, she feels guilty for having been out for supper with her father instead of protecting her two little ones at home.

In a state of acute distress, Kate disappears into the outback where she works in a bar, concealing her identity. When Burnside, her husband's "enforcer" finally finds her, the town happens to experience its second flood that year. Through the resulting chaos, Burnside loses her. Kate escapes with Gus, a kind and thoughtful travelling animal wrangler.

Keneally depicts the Australian landscape and describes its inhabitants in an authentic manner. The priests, industrialists and business people are developed with the insight of experience. For example, Keneally describes an American astronaut whom Kate met while employed at Bernie

Astor's office, in the following manner: "So he believed in the incarnation. How strange that he would say it just like that! Raging at his own reflection in a mirror behind the bar. Real 'Hound of Heaven' stuff: wrestling with divinities."

In Kate, the author manages to plumb the depths of a woman's anguish. Keneally accurately describes the reactions Kate experiences, typical of trauma victims, including her pathetic attempt to disguise herself by becoming obese.

Woman of the Inner Sea grapples with various concepts

of religious beliefs. The characters who evolve around this theme are depicted as real people who genuinely maintain their beliefs in the face of human flaws, which in the case of Rev. Frank, Kate's uncle, prove to be his undoing.

An excellent work, the situation and the unfolding of the tale are filled with the suspense of a page-turner. Keneally's language, with its evocation of heroic survival in the face of disaster and evil, provides the reader with the enduring quality of a classic piece of literature.

Send your questions to
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Peter and Marja are



Dear P & M:

Our council recently had an extensive discussion about the level of commitment we see as we make our family visits. There is a particularly alarming trend among families in the pre-30-year-old bracket to be "oncers" (if that) in church attendance. This lack of commitment carries over into other areas. They don't participate in church programs; they don't give their share to the church budget; they lack a vision for other Christian action in the areas of Christian education, the pro-life movement, etc.; and they seem to have fairly hedonistic priorities concerning their time and resources.

As council members we readily admit that each of us experiences these pressures ourselves, but the will to resist seems to be diminishing among younger couples. I know I'm making a broad statement and shouldn't sweep all younger members together. Yet, generally speaking, we do seem to find a higher incidence of diminished commitment in the younger age brackets.

Rather than merely receiving these disturbing reports for information we feel that we should initiate a plan for ministering to this specific problem. We're asking you for some ideas. Here is an idea we've already discussed: bring in a gifted speaker who can address this age group "where it's at." We see ourselves initiating a "marketing campaign" prior to this event which would lay the groundwork for the speaker. The question is: What issues live close to our target group's heart which would draw them to our event? How do we follow up with effective ministry? Any pointers?

Dear Thirty-Something:

It is tempting to pass judgment on the younger generation, especially when they seem so apathetic about church life. It is much more difficult to examine the status quo and face the need for change. The truth is, however, that every church must struggle creatively to make the gospel of Jesus Christ relevant to each generation.

If you want to know where a specific age group is at, you must ask them! Spend some time listening and compiling opinions. Take their needs, concerns and desires seriously. Especially work at discovering areas where the worship services and programs of the church can be updated to become more attractive and meaningful.

There are a number of ways to accomplish your goals. You could prepare an evaluation form or make use of survey materials that the Christian Reformed Home Missions has avail-

able. You could use your family visits in a non-judgmental and non-confrontational way to solicit information and feelings. You could also plan an evening with this age group in which you discuss the situation with them. For example, several elders could invite 10 young couples and/or singles to give their input. Send out welcoming letters that spell out your purpose for the evening. Have a friendly time in a comfortable setting with some refreshments and opportunities for socializing. Then get into a guided conversation about their hopes and dreams for their church. Towards the end of the evening ask them whether they would be willing to help the council in making the changes necessary to make the church their own.

There is a place for gifted speakers who come in from the outside to address certain issues. But we think so-called "corrective action" by you, even under the guise of a gifted speaker, may be misunderstood. It should not be your agenda to discipline this generation; instead, let it be your agenda to encourage them to be Christ's disciples. When those 30 and younger feel the ownership which comes with discipleship, they will come through. That's why we recommend an in-house discussion which will include a hard look at the way things are and the areas in which everyone needs to change.

Before you do anything, the leadership of your church will have to examine its willingness to listen and learn with a loving attitude. You may take some flak and hear some upsetting things. You will have to be prepared to act on at least some of the suggestions that are made. You may even have to relinquish some control and give over certain aspects of the church's life and worship to this generation. The "bottom line" question is this: Are you able and willing to do this as a council?

By the way, it would probably be helpful to get some books on baby boomers and baby busters from your local Christian bookstore. You will learn, among other things, that this generation wants a practical and experiential Christianity. Interestingly, the CRC's weekly magazine, *The Banner*, has made significant changes to its format and content after an extensive survey of the denomination's various age groups. *The Banner*'s willingness to listen and change is a good role model for the kind of process that we are recommending to you.

Write to: P & M
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidka, Tom Zeyl, Marian Van Til and Bert Witvoet.

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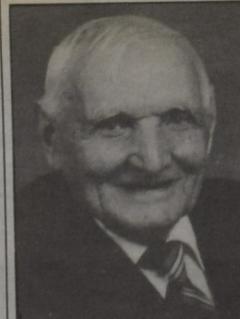
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<p>SPEELMAN:</p>  <p><i>Congratulations to Mr. Pieter Speelman on the occasion of his 95th Birthday!</i></p> <p>PIETER SPEELMAN who hopes to celebrate his 95th birthday, D.V., on Monday, Feb. 14, 1994. Congratulations from his children, grandchildren and great-grandchildren. May the Lord continue to bless him. To mark the occasion an open house will be held in his honor on Saturday, Feb. 12, 1994, from 11 a.m. to 1 p.m. Address: Mr. Pieter Speelman, 519-19th Avenue, Hanover, ON N4N 3G4</p>	<p>1913 - 1994 JAN (JOHN) MUYS</p> <p>Due to failing strength and health, Dad longed to go home. On Thursday, Jan. 13, 1994, his heavenly Father graciously and gently took him. He will be sadly missed by his wife: Klazien (De Vries) his children and grandchildren; Netty Lutz Sarah Tina Muys Ema & Hilbrent Vander Heide Fritz, Philip, Holly, Keri, Jessica, Robin, Ben, Jodi. Funeral services were held at the Kentville Chr. Ref. Church on Monday, Jan. 17, 1994, Pastor Peter Stellingwerff officiating. Correspondence address: Mrs. Klazien Muys, 17 Prince Street, Kentville, NS B4N 1B7</p>	<p>JARVIS, Ont.: Jarvis District Chr. School invites applications for the 1994-95 school year. The successful applicant for this full-time resource position will be responsible for the school's resource program as it has been developed over the last number of years. J.D.C.S. is experiencing growth and anticipates an enrollment of 270 students next year divided among 11 classrooms and 14 staff members. If you are interested in joining a team of enthusiastic and dedicated teachers as part of a supportive Christian community, please send your letter of application, resume and related materials to: Garry Glasbergen, Principal Jarvis District Chr. School Box 520 Jarvis, ON N0A 1J0 For further information please feel free to call: (519) 587-4444 (school) or (905) 765-7919 (home).</p>	<p>St. Catharines, Ont. Beacon Christian High School requires a BIOLOGY-CHEMISTRY and part-time PHYSICAL EDUCATION TEACHER for the 1994-95 school year. Send resume and statement of philosophy to: The Principal Beacon Christian High School 2 O'Malley Drive St. Catharines, ON L2N 6N7</p>	<p>For Rent</p> <p>BERGENTHEIM TE HUUR VOOR VAKANTIE: Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergentheim, Overijssel (ongeveer 12 km van Ommen). Voor volledige informatie bel of schrijf naar: J. Snijders, 651-4 Ave. E., Brooks AB T1R 0H4. Tel. (403) 362-4052 or (403) 362-2653.</p>
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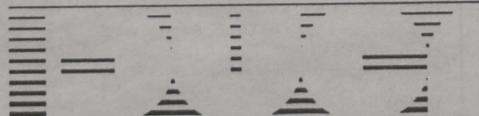
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Seeking a volunteer

The *Christian Courier* is looking for a volunteer to join its editorial advisory committee. The committee meets once a month at the St. Catharines office to discuss editorial matters. We're looking for someone with an interest in writing and journalism. If you're willing to join, send a letter to **Bert Witvoet**, stating the contributions you think you can make to this advisory committee.

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Calendar

Feb. 9-19 CSS's Harry Houtman will visit Alberta.

Feb. 11 "An Evening with Redeemer College," presented by RC students, faculty and staff. Reception at 7:30 p.m., program at 8 p.m., at Covenant CRC, **St. Catharines**, Ont.

Feb. 11 CPI event on "Funding for alternative schools — is it achievable?" Speaker: Gerald Vandezande. At 7:30 p.m., Chr. School, **Saskatoon**, Sask.

Feb. 12 Fortieth anniversary First CRC, **Montreal**, Que. Special events on Saturday and Sunday. Info.: (514) 684-6229.

Feb. 13 Fortieth anniversary Hebron CRC, **Whitby**, Ont. Services at 10 a.m. and 6:30 p.m. Former members are invited. Info.: (905) 668-5141.

Feb. 13 Calvin Chr. Ref. Church, **Ottawa**, Ont., will be featured on CBC's "Meeting Place" at 12 noon. Calvin's interim pastor, Dr. Sierd Woudstra, will preach. Check your local CBC TV channel.

Feb. 14 CPI event on "A time for action: Christians and the Liberal Government's agenda." Speaker: Gerald Vandezande. At 7:30 p.m., First CRC, **Langley**, B.C.

Feb. 18 "King's View Friday," open house at the King's University College, **Edmonton**, Alta. Phone Admissions Office at (403) 465-3500 to register.

Feb. 18-20 "Modeling Christ in the Nineties Conference," at the Mount Carmel Spiritual Centre, **Niagara Falls**, Ont. Enjoy fellowship, discussion, prayer and walks to the Falls. Main speakers: George VanderVelde, Nick Overduin, and Agnes Kramer-Hamstra. Register by Jan. 31. For info. and registration forms contact Alice Witvoet at (905) 684-3991 (evenings) or (905) 688-5550, ext. 3412 (days).

Feb. 19 Concert by the "Mississauga Choral Society" with guest organist John Tuttler. 7:30 p.m., First United Church (151 Lakeshore Rd. W.), **Mississauga**, Ont. Works by French composers Faure, Langlais and Durufle. For tickets call the box office at (905) 278-7059.

Feb. 25-26 Marriage preparation seminar at First CRC, 287 Water St., **Guelph**, Ont. Info. and registration: (519) 822-7720.

Feb. 25-26 Students of London District Chr. Secondary School present "The King and I." At 8 p.m., **LDCSS**, **London**, Ont. Info.: (519) 455-4360.

Feb. 25-27 "Marriage Enrichment Weekend," presented by Salem Chr. Mental Health Assoc. Leaders: Herman & Betty Vanderburg and Mike and Shirlene Abma. At Mount Carmel Spiritual Centre, **Niagara Falls**, Ont. Info.: (905) 528-0353.

June 23-26 "Canadian Christian Festival IV." at Cops Coliseum, **Hamilton**, Ont. Theme: "Sharing the Joy." Speakers include: George Carey, James Forbes Jr., David Mainse, Jean Vanier (Founder of L'Arche) and Lois Wilson. Info.: (905) 523-3100.

June 25 Christians across Canada participate in "A Day to Change the World," as part of the "Global March for Jesus." Watch for local announcements. Info.: (416) 778-7080.

Society

Evangelicals defy stereotypes, enter public square

Aileen Van Ginkel

Dorothy Dobbie, formerly a Progressive Conservative MP, found out the hard way that it is politically incorrect to call an evangelical (such as Preston Manning, her election campaign opponent) a "dangerous fundamentalist." As phone calls, letters and even a *Globe and Mail* editorial made clear to her, Canadian evangelicals do not like being labelled as fundamentalists.

John Stackhouse, an evangelical historian at the University of Manitoba, makes this point early on in his recent publication *Canadian Evangelicalism in the Twentieth Century*. In examining various prominent evangelical figures and institutions, Stackhouse portrays a general picture of evangelicalism which defies the common stereotypes about the evangelical character.

Stackhouse's first portrait is of T.T. Shields, a popular preacher in Toronto, who led a group of fundamentalists out of the Baptist Convention of Ontario and Quebec in the 1920s. By labelling him as an "eccentric," Stackhouse attempts to show that Shields stands at the extreme limit of evangelicalism, not in its mainstream. Stackhouse deals with William Aberhart, the radio preacher who founded the Social Credit party in Alberta and served as Alberta's premier from 1935 to 1943, in a similar vein.

Snapshots of evangelical institutions

It appears that portraits of individuals may be too constraining a means of understanding Canadian evangelicalism in the 20th century. Most of Stackhouse's book is devoted to developing group portraits — a collage of scholarly snapshots taken of Ontario Bible College and Ontario Theological Seminary, Prairie Bible Institute, Inter-Varsity Christian Fellowship, the "Sermons from Science" pavilion at Expo 67, Trinity Western University, Regent College and The Evangelical Fellowship of Canada.

The description of these institutions, at various stages in their development, gives readers a growing impression of the Canadian evangelical character as encompassing a broad range of theological opinions and at-

Canadian Evangelicalism in the Twentieth Century

An Introduction to Its Character

John G. Stackhouse, Jr.

titudes toward modern society. What has linked them together, in Stackhouse's view, is a common commitment to the unique authority of Scripture, salvation through faith alone in Christ, the importance of a disciplined life and the concern for evangelism. Thus, over the course of the 20th century, "transdenominational evangelicalism," as Stackhouse puts it, has drawn representatives from a wide variety of church traditions and has become an increasingly powerful force in Canadian Christianity.

Evangelical engagement with public issues

Stackhouse's study of Canadian evangelicalism is important not only for its detailed and insightful understanding of Canada's religious history but also for its pointed questions about Canada's religious future. Most notable in this regard is Stackhouse's treatment of a major current trend in evangelicalism, namely the increasing concern for "engagement in the public square."

Many readers of *Christian Courier* standing in the Reformed tradition will be

pleased about this ongoing development in evangelicalism. Nevertheless, they would do well to pay attention to Stackhouse's description of the unsolved questions regarding the increasing evangelical concern around various social issues.

Still unsettled, suggests Stackhouse, is the political objective for evangelical societal engagement. Will it be "cultural transformation" or will it be to "seek and work towards a genuine pluralism in which Christians [have] important voices, but by no means the only voices?" This is a crucial question also facing the Reformed community and its institutions.

Stackhouse is also uncertain as to whether Canadian evangelicalism will be able to sustain the current synthesis of traditional evangelical commitments with the renewed convictions about cultural responsibility and social ministry. He writes, "By the early 1990s... it was not clear whether transdenominational evangelicalism represented an important new force that would continue to expand its in-

fluence in Canada... or a last, brief flowering of an old-time Anglo-Canadian evangelical alliance now stretched too thin over a wide range of ethnic, political, intellectual, social, economic, and, yes, religious differences."

Mention of Reformed institutions is scanty

Reformed readers of Stackhouse's book will need to make their own interpretations of how Reformed institutions and individuals relate to Canadian evangelicalism. Stackhouse's references to the relationship between the Reformed tradition and the Canadian evangelical tradition are scanty. This is somewhat disappointing given that the recent trends in evangelicalism suggest a greater convergence with Reformed aspirations for social ministry.

Nevertheless, Stackhouse has produced a very important book which may well become the reference point for future studies of Canadian Christianity in the 20th century. Any reader will be fascinated by the detail and color in Stackhouse's portraits, and will gain important insights into Christianity in Canada's past, present and possible futures.

Canadian Evangelicalism in the Twentieth Century: An Introduction to Its Character by John G. Stackhouse, Jr. Toronto: University of Toronto Press, 1993. ISBN 0-8020-7468-5. Softcover, 204 pp., \$19.95.

Aileen Van Ginkel has been a member of several church task forces and is now the co-chair of the social action commission of the Evangelical Fellowship of Canada. She lives in Oakville, Ont.

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News

Anne Frank film and exhibit touch lives

Mike Hoyer

About 500 people braved chilling -35 C temperatures on Sunday, Jan. 16, 1994, to visit Albert College in Belleville, Ont., to view the movie *The Last Seven Months of Anne Frank*. The film, first aired in the Netherlands in May 1988, received the highest rating of any Dutch TV show that year. It also won an Emmy in the United States. Not a sound could be heard as the hushed crowd heard from six Jewish women, survivors who had been prisoners. They recounted those days leading up to and following the arrest of the Frank family in Amsterdam during World War II.

The film was introduced by Hendrick Westenberg, honorary vice-consul of the Netherlands, who spoke on behalf of the Dutch government and people. He remarked that although the Dutch may have helped those who were persecuted, in retrospect, all humanity failed. Anita Mayer, one of the Holocaust survivors featured in the film and now living in Prescott, Ont., introduced the film. She commented that time is running out for the survivors to testify to the happenings of World War II.

Gross humiliation

The six survivors told stories expressing their naivete about the events surrounding them, including travelling on "transports" to the unknown. Auschwitz was something not to be comprehended but to be avoided. They told — with acute honesty — of the cattle-wagon train rides, the embarrassment of using public buckets as toilets, the horror of seeing children disappear, the humiliation of shaved heads and bodies, public stripping, malnutrition, the smell of death, the failure to menstruate. Each of these women crossed paths with the Frank family on many occasions and related how Anne and her sister, Margot, ended up in Bergen-Belsen, suffering from typhoid and dying weeks before the Liberation of April 15, 1945. In the middle of the film one of the women asks the age-old question, "Oh God, if you do really exist, how can you allow this to happen?"

Jack Rose, headmaster of Albert College, in his concluding comments, pointed out that



PHOTO: COURTESY MIKE HOYER

Left to right: Stephen Van Breda, student Quinte Christian High; Holocaust survivor Anita Mayer; Gillian Hoyer, student, Belleville District Christian School; Hendrick Westenberg, honorary vice-consul of the Netherlands.

God did not allow this to happen. Rather, it is we who have allowed this to happen, and to continue to happen when we harbor injustice and sin in our hearts.

Innocence and ignorance

This is the only stop in Canada for the exhibit accompanying the film. The exhibit was arranged by Albert College teacher Arie Korteweg. It consists of 14 panels profiling the life of Anne Frank, from birth to her last days in Auschwitz. The panels focus on Frank's diary, which (according to Jack Rose), all children should see and understand. The display tries to answer the question: Why was Anne's diary chosen over the many that were probably written during the war? The writings of Anne Frank retain an innocence and ignorance of the real life around her and transcend the horror of reality. The exhibit is complimented by a film, *Dear Kitty*, produced for school children.

Many local school groups, including students from Christian schools from Cobourg to Kingston, Ont., had the opportunity to visit the exhibit. According to Miranda Bach, a student at Quinte Christian High in Belleville, Ont., the Anne Frank exhibit was well worth seeing. It was instructive to see people and where people were hidden from the Germans. Bach says, "The hideaway in

the big house was very compact. It must have been very hard to live through all that and die a month before the war ended, with not much food, no TV, no outer world. The sound of bombs, guns and more. I myself am German. My dad's dad was in the war. He was German. He is a strong guy who still lives today. I am proud of him. My mom is Dutch. I am proud of my culture and family life back then."

Darrell Stam, also in Grade 9 at QCHS, summed it up this way: "I thought the Anne Frank show was really interesting because it showed that there are people in this world who have no feeling for people who are in pain. We have to be careful that this will never happen again."

This author's family has several sketches done by a young Jewish girl, done shortly before she, too, went the way of Auschwitz. This girl was harbored by my parents and grandparents. As I look at those sketches, I'll never forget Anne and those like her and how they met their fate in World War II.

The Last Seven Months of Anne Frank can be ordered through the Holocaust Education and Memorial Centre, 4600 Bathurst St., Willowdale, ON M2R 3V2. Phone: (416) 635-2883, ext. 144.

Mike Hoyer is vice-principal of Quinte Christian High School, Belleville, Ont.



Harry Andringa studies one of the Anne Frank display panels Wednesday at Albert College.

News Digest

Edited by Irene Bom

Taking turns to eat

ZAIRE — Hunger has reached "an unthinkable level" in this nation of 35 million people that is wracked with corruption, says Isaac Gomez, local director of the United Nations Children's Fund, reports the *Globe and Mail*.

"Many families are taking turns to eat: If the three of us eat today, then the three of you eat tomorrow."

Cancer drug causes abortions

SAN FRANCISCO (AP) — A cancer drug on the U.S. market for years has been found in a small San Francisco study to do everything the "abortion drug," RU-486, does — and may be cheaper.

The drug, methotrexate, caused an abortion in all 10 women in the study, along with minor short-term side effects, such as headaches and nausea.

Dutch open labor camp

VEENHUIZEN, Netherlands (AP) — The Dutch government plans to fight rising juvenile crime by sending offenders to a logging camp.

While the camp will be filled only with volunteers, it is likely to prompt criticism from civil libertarians. The Netherlands prides itself on its humane prison system.

"This is better than putting them in a cell doing nothing for years and years," chief government spokesperson Hans van der Voet said.

The first group of 10 juvenile delinquents, all males aged 18 to 23, started work last month at the camp in northern Netherlands.

Only delinquents who have been sentenced to serve between six months and two years in prison will be eligible for the three-month program.

During the 1980s, violent youth crime rose 38 per cent.

PHOTO: FRANK O'CONNOR